The Repentance of Believers.

# A SERMON ON MARK i. 15.

By *JOHN WESLEY*, M.A.

BRISTOL:
Printed by WILLIAM PINE, in WINE-STREET.

MDCCLXVII.

## MARK i. 15.

### *Repent and believe the goſpel.*

1. IT is generally ſuppoſed, That Repentance and Faith are only the Gate of Religion; that they are neceſſary only at the beginning of our Chriſtian courſe, when we are ſetting out in the way of the kingdom. And this may ſeem to be confirmed by the great Apoſtle, where exhorting the *Hebrew* Chriſtians, to *go on to perfection*, he teaches them to *leave* theſe *firſt principles of the doctrine of Chriſt*; *not laying again the foundation of repentance from dead works and faith toward God:* Which muſt at leaſt mean, that they ſhould comparatively leave theſe, that at firſt took up all their thoughts, in order to *preſs forward toward the prize of the high calling of God in Chriſt Jeſus.*

2. And this is undoubtedly true, that there is a Repentance and a Faith, which are more eſpecially neceſſary at the beginning. A Repentance, which is a conviction of our utter ſinfulneſs, and guiltineſs and helpleſſneſs; and which preceeds our receiving that kingdom of God, which our Lord obſerves *is within us*: And a Faith, whereby we receive that kingdom, even *righteouſneſs, and peace, and joy in the Holy Ghoſt.*

3. But notwithſtanding this, there is alſo a Repentance and a Faith, (taking the words in another ſenſe, a ſenſe not quite the ſame, nor yet entirely different,) which are requiſite after we have *believed the goſpel:* Yea, and in every ſubſequent ſtage of our Chriſtian courſe, or we cannot *run the race which is ſet before* us. And this Repentance and Faith are full as neceſſary, in order to our continuance and growth in grace, as the former Faith and Repentance were, in order to our entering into the kingdom of God.

But in what ſenſe are we to repent and believe, after we are juſtified? This is an important queſtion, and worthy of being conſidered with the utmoſt attention.

I. And Firſt, In what ſenſe are we to repent?

1. Repentance frequently means, an inward change, a change of mind from ſin to holineſs. But we now ſpeak of it in a quite different ſenſe, as it is one kind of Self-knowledge, the knowing ourſelves ſinners, yea guilty, helpleſs ſinners, even tho' we know we are children of God.

2. Indeed when we firſt know this, when we firſt find redemption in the blood of Jeſus, when the Love of God is firſt ſhed abroad in our hearts and his kingdom ſet up therein, it is natural to ſuppoſe, that we are no longer ſinners, that all our ſins are not only covered but deſtroyed. As we do not then feel any evil in our hearts, we readily imagine, none is there. Nay ſome well-meaning men have imagined this, not only at that time, but ever after; having perſuaded themſelves, that when they were juſtified, they were entirely ſanctified. Yea, they have laid it down as a general rule, in ſpite of Scripture, Reaſon and Experience. Theſe ſincerely believe and earneſtly maintain, that all ſin is deſtroyed when we are juſtified, and that there is no ſin in the heart of a believer, but that it is altogether clean from that moment. But tho' we readily acknowledge, *he that believeth is born of God*, and *he that is born of God doth not commit ſin*; yet we cannot allow, that he does not *feel* it within: It does not *reign*, but it does remain. And a conviction of the ſin which *remains* in our heart, is one great branch of the repentance we are now ſpeaking of.

3. For it is ſeldom long, before he who imagined all ſin was gone, feels there is ſtill *Pride* in his heart. He is convinced, both that in many reſpects he has thought of himſelf more highly than he ought to think, and that he has taken to himſelf the praiſe of ſomething he had received, and gloried in it as

though

though he had not received it. And yet he knows, he is in the favour of God. He cannot and ought not to *caſt away* his *confidence*. *The Spirit* ſtill *witneſſes with* his *ſpirit, that he is a child of God.*

4. Nor is it long before he feels *Self-will* in his heart, even a Will contrary to the Will of God. A Will every man muſt inevitably have, as long as he has an Underſtanding. This is an eſſential part of human Nature, indeed of the nature of every intelligent Being. Our bleſſed Lord himſelf had a Will as a man: otherwiſe he had not been a man. But his human Will was invariably ſubject to the Will of his Father. At all times, and on all occaſions, even in the deepeſt affliction, he could ſay, *Not as I will, but as thou wilt.* But this is not the caſe at all times, even with a true believer in Chriſt. He frequently finds his will more or leſs exalting itſelf againſt the Will of God. He wills ſomething, becauſe it is pleaſing to nature, which is not pleaſing to God. And he nills (is averſe from) ſomething becauſe it is painful to nature, which is the will of God concerning him. Indeed (ſuppoſe he continues in the faith) he fights againſt it with all his might. But this very thing implies, that it really exiſts, and that he is conſcious of it.

5. Now Self-will, as well as Pride, is a ſpecies of Idolatry: and both are directly contrary to the Love of God. The ſame obſervation may be made, concerning *the Love of the world.* But this likewiſe even true believers are liable to feel in themſelves; and every one of them does feel it, more or leſs, ſooner or later, in one branch or another. It is true, when he firſt paſſes from death unto life, he deſires nothing more but God. He can truly ſay, *All my deſire is unto thee, and unto the remembrance of thy name. Whom have I in heaven but thee, and there is none upon earth that I deſire beſide thee!* But it is not ſo always. In proceſs of time he will feel again, (tho' perhaps only for a few moments) either *the deſire of the fleſh, or the deſire of the eye, or the pride of life.* Nay, if he does not continually watch and pray, he may find *Luſt* re-

viving, yea, and thruſting ſore at him that he may fall, 'till he has ſcarce any ſtrength left in him. He may feel the aſſaults of *inordinate Affection*, yea a ſtrong propenſity to *love the creature more than the Creator*: Whether it be a child, a parent, an huſband or wife, or *the Friend that is as his own ſoul*. He may feel in a thouſand various ways, a deſire of earthly things or pleaſures. In the ſame proportion he will forget God, not ſeeking his Happineſs in him, and conſequently being a *lover of pleaſure more than a lover of God*.

6. If he does not keep himſelf every moment, he will again feel *the Deſire of the eye*, the deſire of gratifying his imagination, with ſomething great, or beautiful, or uncommon. In how many ways does this deſire aſſault the ſoul? Perhaps with regard to the pooreſt trifles, ſuch as Dreſs, or Furniture: Things never deſigned to ſatisfy the appetite of an immortal Spirit. Yet how natural is it for us, even after we *have taſted of the powers of the world to come*, to ſink again into theſe fooliſh, low deſires of things that periſh in the uſing? How hard is it, even for thoſe who know in whom they have believed, to conquer but one branch of the deſire of the eye, Curioſity? Conſtantly to trample it under their feet? To deſire nothing, merely becauſe it is New?

7. And how hard is it even for the children of God wholly to conquer *the Pride of life*? St. *John* ſeems to mean by this nearly the ſame with what the world terms The ſenſe of honour. This is no other than a deſire of and delight in *the honour that cometh of men*. A deſire and love of praiſe, and (which is always joined with it) a proportionable *Fear of Diſpraiſe*. Nearly allied to this is *Evil Shame*; the being aſhamed of that wherein we ought to glory. And this is ſeldom divided from the *Fear of Man*, which brings a thouſand ſnares upon the ſoul. Now where is he even among thoſe that ſeem ſtrong in faith, who does not find in himſelf a degree of all theſe evil tempers? So that even theſe are but in part

crucified

*crucified to the world*: for the evil root ſtill remains in their heart.

8. And do we not feel other Tempers, which are as contrary to the Love of our Neighbour, as theſe are to the Love of God? The Love of our neighbour *thinketh no evil:* Do not we find any thing of the kind? Do we never find any *jealouſies*, any *evil ſurmiſings*, any groundleſs or unreaſonable ſuſpicions? He that is clear in theſe reſpects, let him caſt the firſt ſtone at his neighbour. Who does not ſometimes feel other tempers or inward motions, which he knows are contrary to brotherly Love? If nothing of *Malice*, *Hatred* or *Bitterneſs*, is there no touch of *Envy*? Particularly toward thoſe who enjoy ſome (real or ſuppoſed) good, which we deſire but cannot attain? Do we never find any degree of *Reſentment*, when we are injured or affronted? Eſpecially by thoſe whom we peculiarly loved, and whom we had moſt laboured to help or oblige. Does Injuſtice or Ingratitude never excite us to any deſire of *Revenge*? Any deſire of returning evil for evil, inſtead of *overcoming evil with good*? This alſo ſhews, how much is ſtill in our heart, which is contrary to the Love of our neighbour.

9. *Covetouſneſs* in every kind and degree is certainly as contrary to this as to the Love of God. Whether φιλαργυρία, *the love of money*, which is too frequently *the root of all evils*, or πλεονεξία, literally, A deſire of *having more*, or increaſing in ſubſtance. And how few even of the real children of God, are entirely free from both? Indeed one great man, *Martin Luther* uſed to ſay, He "never had any covetouſneſs in him, (not only in his converted ſtate, but) ever ſince he was born." But if ſo, I would not ſcruple to ſay, He was the only man born of a woman, (except him that was God as well as man) who had not, who was born without it. Nay, I believe, never was any one born of God, that lived any conſiderable time after, who did not feel more or leſs of it many times, eſpecially in the latter ſenſe. We may therefore ſet it down as an undoubted truth,

truth, that *Covetouſneſs*, together with Pride, and Self-will and Anger *remain* in the hearts even of them that are juſtified.

10. It is their experiencing this which has inclined ſo many ſerious perſons, to underſtand the latter part of the Seventh Chapter to the *Romans*, not of them that *are under the law*, that are convinced of ſin, which is undoubtedly the meaning of the Apoſtle, but of them that *are under grace*, that are *juſtified freely, thro' the redemption that is in Jeſus Chriſt*. And it is moſt certain, they are thus far right; there does ſtill *remain* even in them that are juſtified, a *mind* which is in ſome meaſure *carnal*; (So the Apoſtle tells even the believers at *Corinth*, *Ye are carnal*:) an *heart bent to backſliding*, ſtill ever ready to *depart from the living God*: A propenſity to Pride, Self-will, Anger, Revenge, Love of the world, yea and all evil; A root of bitterneſs, which if the reſtraint were taken off for a moment, would inſtantly ſpring up: Yea, ſuch a depth of corruption, as without clear light from God we cannot poſſibly conceive. And a Conviction of all this ſin *remaining* in their hearts, is the Repentance which belongs to them that are juſtified.

11. But we ſhould likewiſe be convinced, that as Sin remains in our hearts, ſo it *cleaves* to all our Words and Actions. Indeed it is to be feared, that many of our words are more than mixt with ſin; that they are ſinful altogether; for ſuch undoubtedly is all *uncharitable Converſation*: All which does not ſpring from brotherly Love, all which does not agree with that golden rule, *What ye would that others ſhould do to you, even ſo do unto them*. Of this kind is all backbiting, all tale-bearing, all whiſpering, all evil-ſpeaking; that is, repeating the faults of abſent perſons: for none would have others repeat his faults when he is abſent. Now how few are there, even among believers, who are in no degree guilty of this? Who ſteddily obſerve the good, old rule, "Of the dead and the abſent nothing but good." And ſuppoſe they do, do they likewiſe abſtain from *unprofitable Converſation*? Yet all this is unqueſtionably ſinful,

ſinful, and *grieves the holy Spirit of God.* Yea, and *for every idle word that men ſhall ſpeak they ſhall give an account in the day of judgment.*

12. But let it be ſuppoſed, that they continually *watch and pray*, and ſo do *not enter into this temptation*: that they conſtantly ſet a watch before their mouth, and keep the door of their lips: Suppoſe they exerciſe themſelves herein, that *all* their *converſation may be in grace ſeaſoned with ſalt, and meet to miniſter grace to the hearers:* Yet do they not daily ſlide into uſeleſs diſcourſe, notwithſtanding all their caution? And even when they endeavour to ſpeak for God, are their words pure, free from unholy mixtures? Do they find nothing wrong in their very *Intention?* Do they ſpeak merely to pleaſe God, and not partly to pleaſe themſelves? Is it wholly, to do the will of God, and not their own will alſo? Or, if they begin with a ſingle eye, do they go on *looking unto Jeſus*, and talking with him all the time they are with their neighbour? When they are reproving ſin, do they feel no Anger or unkind temper to the ſinner? When they are inſtructing the ignorant, do they not find any Pride, any Self-preference? When they are comforting the afflicted, or provoking one another to love and to good works, do they never perceive any inward Self-commendation, "Now you have ſpoke well?" Or any Vanity, a deſire that others ſhould think ſo, and eſteem them on the account? In ſome or all of theſe reſpects, how much ſin *cleaves* to the beſt Converſation even of Believers? The Conviction of which is another branch of the repentance which belongs to them that are juſtified.

13. And how much ſin, if their conſcience is thro'ly awake, may they find *cleaving to their actions* alſo? Nay are there not many of theſe, which tho' they are ſuch as the world would not condemn, yet cannot be commended, no nor excuſed, if we judge by the word of God? Are there not many of their Actions, which they themſelves know, are not *to the glory of God?* Many, wherein they did not even aim

at

at this, which were not undertaken with an eye to God? And of thoſe that were, are there not many, wherein their eye is not ſingly fixt on God? Wherein they are doing their own will, at leaſt at much as His, and ſeeking to pleaſe themſelves as much, if not more than to pleaſe God? And while they are endeavouring to do good to their neighbour, do they not feel wrong tempers of various kinds? Hence their Good Actions, ſo called, are far from being ſtrictly ſuch, being polluted with ſuch a mixture of evil! Such are their works of *Mercy!* And is there not the ſame mixture in their works of *Piety?* While they are hearing the word which is able to ſave their ſouls, do they not frequently find ſuch Thoughts, as make them afraid, leſt it ſhould turn to their condemnation, rather than their Salvation? Is it not often the ſame caſe, while they are endeavouring to offer up their Prayers to God, whether in public, or private? Nay, while they are engaged in the moſt ſolemn ſervice. Even while they are at the table of the Lord, what manner of thoughts ariſe in them? Are not their hearts ſometimes wandering to the ends of the earth, ſometimes filled with ſuch imaginations, as make them fear, leſt all their ſacrifice ſhould be an abomination to the Lord. So that they are more aſhamed of their beſt duties, than they were once of their worſt ſins.

14. Again. How many *Sins of Omiſſion* are they chargeable with? We know the words of the apoſtle, *To him that knoweth to do good, and doth it not, to him it is ſin.* But do they not know a thouſand inſtances, wherein they might have done good, to enemies, to ſtrangers, to their brethren, either with regard to their bodies or their ſouls, and they did it not? How many Omiſſions have they been guilty of, in their duty toward God? How many opportunities of communicating, of hearing his word, of public or private Prayer have they neglected? So great reaſon had even that holy man Archbiſhop *Uſher*, after all his labours for God, to cry out, almoſt, with his dying breath, "Lord, forgive me my ſins of Omiſſion."

15. But

15. But beſide theſe outward Omiſſions, may they not find in themſelves, *Inward Defects* without number? Defects of every kind: They have not the Love, the Fear, the Confidence they ought to have toward God. They have not the Love which is due to their Neighbour, to every child of man: No, nor even that which is due to their brethren, to every child of God; whether thoſe that are at a diſtance from them, or thoſe with whom they are immediately connected. They have no holy temper in the degree they ought; they are defective in every thing. In a deep conſciouſneſs of which they are ready to cry out with Mr. *de Renty*, "I am a ground all over run with thorns: Or with *Job*, *I am vile: I abhor myſelf, and repent* as *in duſt and aſhes.*

16. A conviction of their *Guiltineſs* is another branch of that Repentance which belongs to the children of God. But this is cautiouſly to be underſtood, and in a peculiar ſenſe. For it is certain, *there is no condemnation for them that are in Chriſt Jeſus*, that believe in him, and in the power of the faith, *walk not after the fleſh but after the Spirit*. Yet can they no more bear the *ſtrict Juſtice* of God now than before they believed. This pronounces them to be ſtill *worthy of death*, on all the preceeding accounts. And it would abſolutely condemn them thereto, were it not for the atoning Blood. Therefore they are throughly convinced, that they ſtill *deſerve* puniſhment, altho' it is hereby turned aſide from them. But here there are extremes on one hand and on the other, and few ſteer clear of them. Moſt men ſtrike on one or the other, either thinking themſelves condemned, when they are not, or thinking they *deſerve* to be acquitted. Nay, the truth lies between: They ſtill *deſerve*, ſtrictly ſpeaking, only the damnation of hell. But what they deſerve does not come upon them, becauſe they *have an Advocate with the Father*. His Life and Death and Interceſſion ſtill interpoſe between them and condemnation.

17. A conviction of their *utter Helpleſneſs*, is yet another branch of this Repentance, I mean here by two things:

things: 1. That they are no more able now *of themſelves* to think one good thought, to form one good deſire, to ſpeak one good word, or do one good work, than before they were juſtified: That they have ſtill no kind or degree of ſtrength *of their own*, no power either to do good or reſiſt evil: No ability to conquer or even withſtand, the world, the devil, or their own evil nature. They *can*, it is certain, *do all* theſe *things*; but is not by *their own ſtrength*. They have power to overcome all theſe enemies; for *ſin hath no more dominion over* them. But it is not from nature, either in whole or in part: *it is the* mere *gift of God*. Nor is it given all at once, as if they had a ſtock laid up for many years; but from moment to moment.

18. By this helpleſsneſs I mean, ſecondly, An abſolute inability to deliver ourſelves, from that Guiltineſs or Deſert of Puniſhment whereof we are ſtill conſcious: Yea, and an inability to remove by all the grace we have, (to ſay nothing of our natural powers) either the Pride, Self-will, Love of the world, anger, and general proneneſs to *depart from God*, which we experimentally know to *remain* in the heart, even of them that are regenerate; or the evil which in ſpite of all our endeavours, *cleaves* to all our words and actions. Add to this, an utter inability wholly to avoid *uncharitable*, and much more, *unprofitable converſation*: Add, an inability to avoid *Sins of Omiſſion*, or to ſupply the numberleſs *Defects* we are convinced of, eſpecially the want of Love and other right Tempers, both to God and man.

19. If any man is not ſatisfied of this, if any believes that whoever is juſtified, is able to remove theſe ſins out of his heart and life, let him make the experiment. Let him try, whether by the grace he has already received, he can expell Pride, Self-will, or inbred Sin in general. Let him try, whether he can cleanſe his words and actions from all mixture of evil: Whether he can avoid all uncharitable and unprofitable Converſation, with all ſins of Omiſſion; and laſtly, whether he can ſupply the numberleſs Defects which he ſtill finds in himſelf. Let him not

be

be diſcouraged by one or two experiments, but repeat the trial again and again. And the longer he tries, the more deeply will he be convinced of his utter Helpleſsneſs in all their reſpects.

20. Indeed this is ſo evident a truth, that well nigh all the children of God ſcattered abroad, however they differ in other points, yet generally agree in this, that altho' we may *by the ſpirit mortify the deeds of the body*, reſiſt and conquer both outward and inward ſin, altho' we may *weaken* our enemies day by day, yet we cannot *drive them out*. By all the grace which is given at juſtification, we cannot extirpate them. Tho' we watch and pray ever ſo much, we cannot wholly cleanſe either our hearts or hands. Moſt ſure we cannot, 'till it ſhall pleaſe our Lord, to ſpeak to our hearts again, to "ſpeak the ſecond time *Be clean.*" And then only *the leproſy is cleanſed*. Then only the evil root, the carnal mind is deſtroyed, and inbred ſin ſubſiſts no more. But if there be no ſuch Second change, if there be no inſtantaneous Deliverance after Juſtification, if there be *none but* a gradual work of God, (that there is a gradual work none denies) then we muſt be content, as well as we can, to remain full of ſin 'till death. And if ſo, we muſt remain *guilty* 'till death, continually *deſerving* puniſhment. For it is impoſſible, the guilt or deſert of puniſhment ſhould be removed from us, as long as all this ſin remains in our heart, and cleaves to our words and actions. Nay, in rigorous Juſtice, all we think, and ſpeak, and act, continually increaſes it.

II. 1. In this ſenſe, we are to *repent*, after we are juſtified. And 'till we do ſo, we can go no farther. For 'till we are ſenſible of our diſeaſe, it admits of no cure. But ſuppoſing we do thus repent, then are we called to *believe the goſpel*.

2. And this alſo is to be underſtood in a peculiar ſenſe, different from that, wherein we believed in order to Juſtification. Believe the *glad tidings of great Salvation*, which God hath prepared for all people. Believe that he who is *the Brightneſs of his Father's glory*

*the*

*the expreſs image of his perſon, is able to ſave unto the uttermoſt all that come unto God thro' him.* He is able to ſave you from all the ſin that ſtill remains in your heart. He is able to ſave you from all the ſin that cleaves to all your words and actions. He is able to ſave you from Sins of Omiſſion, and to ſupply whatever is wanting in you. It is true, *this is impoſſible with man; but with God-Man all things are poſſible.* For what can be too hard for Him, who hath *all power in heaven and in earth?* Indeed his bare power to do this, is not a ſufficient foundation for our Faith, that he *will* do it, that he will thus exert his power, unleſs he hath promiſed it. But this he has done: He has promiſed it over and over, in the ſtrongeſt terms. He has given us theſe *exceeding great and precious promiſes*, both in the Old and the New Teſtament. So we read in the Law, in the moſt ancient part of the oracles of God, *The Lord thy God will circumciſe thy heart, and the heart of thy ſeed, to love the Lord thy God, with all thy heart and with all thy ſoul.* Deut. xxx. 6. So in the Pſalms, *He ſhall redeem Iſrael* (the Iſrael of God) *from all his ſins.* So in the Prophet: *Then will I ſprinkle clean water upon you and ye ſhall be clean; from all your filthineſs and from all your idols will I cleanſe you.—And I will put my Spirit within you and ye ſhall keep my judgments and do them. I will alſo ſave you from all your uncleanneſſes.* Ezek. xxxvi. 25, &c. So likewiſe in the New Teſtament. *Bleſſed be the Lord God of Iſrael for he hath viſited and redeemed his people, And hath raiſed up an horn of Salvation for us—to perform the oath which he ſwore to our father Abraham, That he would grant unto us, that we being delivered out of the hands of our enemies, ſhould ſerve him without fear, In holineſs and righteouſneſs before him, all the days of our life,* Luke i. 68, &c.

3. You have therefore good reaſon to believe, he is not only able, but *willing* to do this, to *cleanſe you from all your filthineſs of fleſh and ſpirit*, to *ſave you from all your uncleanneſſes*. This is the thing which you now long for: This is the faith which you now particularly need, namely, that the great phyſician, the lover of my ſoul, is willing to *make me clean*. But is he willing

to

to do this to morrow or to day? Let him anſwer for himſelf. *To-day, if ye will hear my voice, harden not your hearts.* If you put it off 'till to morrow, you *harden your hearts:* You refuſe to *hear his voice.* Believe therefore that he is willing to ſave you *to-day.* He is willing to ſave you *now. Behold, now is the accepted time.* He now ſaith, *Be thou clean!* Only believe; And you alſo will immediately find, *All things are poſſible to him that believeth.*

4. Continue to believe in him *that loved* thee, *and gave himſelf for* thee, that *bore all* thy *ſins in his own body on the tree,* and he ſaveth thee from all condemnation, by his blood continually applied. Thus it is that we continue in a juſtified ſtate. And when we go on *from faith to faith,* when we have faith to be cleanſed from indwelling ſin, to be ſaved from all our uncleanneſſes, we are likewiſe ſaved from all that *guilt,* that *Deſert* of Puniſhment, which we felt before. So that then we may ſay not only

Every moment, Lord, I *want*
The merit of thy Death:—but likewiſe, in the full aſſurance of faith,

Every moment, Lord, I *have*
The merit of thy Death!

For by that faith in his Life, Death and Interceſſion for us renewed from moment to moment, we are every whit clean, and there is not only now no condemnation for us, but no ſuch deſert of puniſhment as was before, the Lord cleanſing both our hearts and lives.

5. By the ſame Faith, we feel the power of Chriſt every moment reſting upon us, whereby alone we are what we are, whereby we are enabled to continue in ſpiritual life, and without which, notwithſtanding all our preſent holineſs, we ſhould be devils the next moment. But as long as we retain our Faith in him, we *draw water out of the wells of Salvation.* Leaning on our Beloved, even Chriſt in us the hope of glory, who dwelleth in our hearts by faith, who

likewiſe is ever interceding for us at the right-hand of God, we receive help from him to think, and ſpeak and act what is acceptable in his ſight. Thus does he "prevent them that believe in all their doings, and further them with his continual help," ſo that all their deſigns, converſations and actions, are "begun, continued and ended in him." Thus doth he "cleanſe the thoughts of their hearts, by the inſpiration of his Holy Spirit, that they may perfectly love him, and worthily magnify his holy name."

6. Thus it is that in the children of God Repentance and Faith exactly anſwer each other. By Repentance we feel the ſin remaining in our hearts, and cleaving to our words and actions. By Faith we receive the power of God in Chriſt, purifying our hearts and cleanſing our hands. By Repentance we are ſtill ſenſible that we deſerve puniſhment for all our tempers and words and actions. By Faith we are conſcious, that our Advocate with the Father is continually pleading for us, and thereby continually turning aſide all condemnation and puniſhment from us. By Repentance we have an abiding conviction, that there is no help in us. By Faith we receive not only mercy, but *grace to help in* every *time of need*. Repentance diſclaims the very poſſibility of any other help. Faith accepts all the help we ſtand in need of, from Him that hath all power in heaven and earth. Repentance ſays, without Him I can do nothing: Faith ſays, *I can do all things thro' Chriſt ſtrenthening me*. Thro' him I can not only overcome, but expell all the enemies of my ſoul. Thro' him I can *love the Lord* my *God, with all my heart, mind, ſoul and ſtrength;* yea and *walk in holineſs and righteouſneſs before him all the days of my life.*

III. 1. From what has been ſaid we may eaſily learn the miſchievouneſs of that opinion, that we are *wholly* ſanctified when we are juſtified; that our hearts are then cleanſed from all ſin. It is true, we are then delivered (as was obſerved before) from the dominion of outward ſin: And at the ſame time the power of in-

inward ſin is ſo broken, that we need no longer follow or be led by it. But is by no means true, that inward ſin is then totally deſtroyed, that the root of pride, ſelf-will, anger, love of the world is then taken out of the heart, or that the carnal mind and the heart bent to backſliding are entirely extirpated. And to ſuppoſe the contrary is not, as ſome may think an innocent, harmleſs miſtake. No; it does immenſe harm; it entirely blocks up the way to any farther change. For it is manifeſt, *They that are whole do not need a phyſician, but they that are ſick.* If therefore we think we are quite made whole already, there is no room to ſeek any farther healing. On this ſuppoſition it is abſurd to expect a farther deliverance from ſin, whether gradual or inſtantaneous.

2. On the contrary, a deep conviction that we are not yet whole, that our hearts are not fully purified, that there is yet in us *a carnal mind*, which is ſtill in its nature *enmity againſt God;* that a whole body of ſin remains in our heart, weakened indeed, but not deſtroyed, ſhews beyond all poſſibility of doubt, the abſolute neceſſity of a farther change. We allow, that at the very moment of Juſtification, we are *born again:* In that inſtant we experience that inward change, from *darkneſs into marvellous light;* from the image of the brute and the devil, into the image of God, from the earthly, ſenſual, deviliſh mind, to the mind which was in Chriſt Jeſus. But are we then *entirely* changed? Are we *wholly* transformed into the image of him that created us? Far from it; we ſtill retain a depth of ſin; and it is the conſciouſneſs of this, which conſtrains us to groan for a full deliverance, to him that is mighty to ſave. Hence it is, that thoſe believers who are not convinced of the deep corruption of their hearts, or but ſlightly and as it were notionally convinced, have little concern about *entire Sanctification.* They may poſſibly hold the opinion, that ſuch a thing is to be, either at Death, or ſome time, they know not when, before it. But they have no great uneaſineſs for the want of it, and no great hunger or thirſt after it. They cannot, until

'til they know themſelves better, until they repent in the ſenſe above deſcribed, until God unveils the inbred monſter's face, and ſhews them the real ſtate of their ſouls. Then only, when they feel the burden, will they groan for deliverance from it. Then and not 'till then will they cry out, in the agony of their ſoul,

Break off the yoke of inbred ſin
And fully ſet my ſpirit free!
I cannot reſt, 'till pure within,
'Till I am wholly loſt in thee!

3. We may learn from hence, ſecondly, that a deep conviction of our *Demerit* after we are accepted, (which in one ſenſe may be termed *Guilt*) is abſolutely neceſſary, in order to our ſeeing the true value of the atoning Blood; in order to our feeling, that we need this as much, after we are juſtified, as ever we did before. Without this conviction we cannot but account the blood of the Covenant *as a common thing*, ſomething of which we have not now any great need, ſeeing all our paſt ſins are blotted out. Yea, but if both our hearts and lives are thus unclean, there is a kind of guilt which we are contracting every moment, and which of conſequence would every moment expoſe us to freſh condemnation, but that

He ever lives above,
For us to interceed,
His all-atoning Love,
His precious blood to plead.

It is this Repentance and the Faith intimately connected with it, which are expreſſed in thoſe ſtrong lines,

"I ſin in every breath I draw,
Nor do thy will, nor keep thy law
On earth as Angels do above:
But ſtill the Fountain open ſtands,
Waſhes my feet, my heart, my hands,
'Till I am perfected in Love.

4. We

4. We may obſerve, thirdly, a deep conviction of our utter *Helpleſsneſs*, of our total inability to retain any thing we have received, much more to deliver ourſelves from the world of iniquity remaining both in our hearts and lives, teaches us truly to live upon Chriſt by faith, not only as our Prieſt, but as our King. Hereby we are brought to "magnify him" indeed, to "give him all the glory of his Grace," to "make him a whole Chriſt, an entire Saviour," and truly to "ſet the crown upon his head." Theſe excellent words, as they have frequently been uſed, have little or no meaning. But they are fulfilled in a ſtrong and a deep ſenſe, when we thus, as it were, go out of ourſelves, in order to be ſwallowed up in him; when we ſink into nothing, that He may be all in all. Then his Almighty Grace having aboliſhed *every high thing which exalted itſelf againſt* Him, every temper, and thought, and word, and work is *brought to the obedience of Chriſt*.

LONDONDERRY,
*April* 24, 1767.

*F I N I S.*